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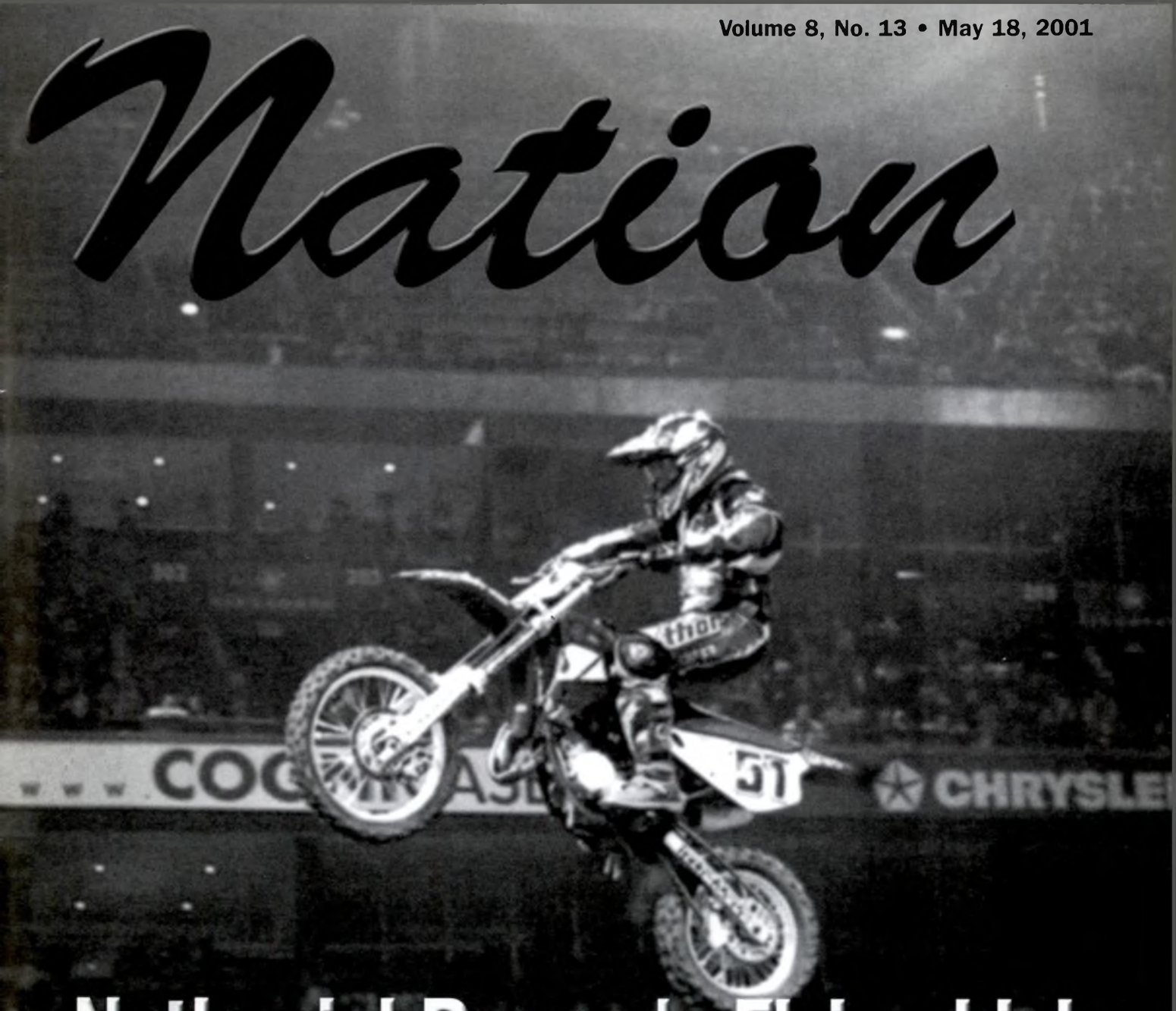
Nation



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A JOUNALIST AND A FRIEND

Alex seen at right accepting an award

Sometimes it seems like only yesterday that I met Alex Roslin for the first time. We were just starting up *the Nation* in those days. Our first issue hadn't even come out. It was the classic start-up that you're always warned about by people. No business plan, no grants, just a borrowed computer and a thousand dollar ad to spur us on. It was at that time that one of our friends mentioned they knew someone who was available and best of all would cost us nothing. We looked at Alex's credentials and they were just what we were looking for, an experienced news editor who knew how to do lay-out. Ernie and I had news experience but not in print media, so Alex was a godsend.

Through the years Alex taught us about writing the news rather than talking the news. One of the earliest comments I remember him making was how he felt about being a part of *the Nation*. He said that he felt he was making a difference in the world, something he hadn't felt that much in mainstream media. He knew that he was reporting on things that mattered to the people reading the Nation. We all knew what he meant. We felt it too. As an independent news magazine we matter to the Cree communities we serve.

The Nation was and is a collection of people with varied talents. Alex added to that and freely helped us master his talents for the better of all.

Now Alex is moving on to other things in life. I was a little surprised when he told us he would be leaving, but I and others respect his wishes and wish him the best. It will be hard adjusting in some ways, but the lessons that we have learnt from his journalistic professionalism will make it easier than it would have been in the past. While Alex will not be working with us full-time he has agreed to do the occasional free-lance article, so he'll be showing up every now and again. He has told me that he has enjoyed meeting the Cree and being a part of the Cree world.

I know we, at the Nation, have certainly enjoyed the years he has spent with us. Alex has been more than a co-worker, he has been a true friend.

We all thank Alex for the years that he has spent with us, and for his dedication to reporting the facts to the Crees.

by Will Nicholls

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Nathaniel Bosum between jumps
Photographer: Will Nicholls
Cover Design: Annete Wabie

Rez notes

BY THE ONE AND ONLY

Happy Mother's Day & Heating up Mother Earth

What makes the world go round, oooooohhh, la la la la lalaooooh...for some reason the Gibb brothers' words go through my mind over and over again. The Beegees in their heyday sure could croon a tune. Back to reality. It's Mother's Day this 13 of May and many wishes to all mothers and to their children, who hopefully will not forget this very special day (like I did year after year). Nothing like a nice gift for your momma to remind her how much she helps make your world go round.

In another train of thought, a spring heat wave seems to have hit the North with a vengeance. I know my polar ice cap is melting when I'm just sitting there bathed in my own sweat. According to reliable sources (mainly street gossip), global warming is really happening and will catch you unawares. In the North, it is noticeably warmer and with shorter winters making spring seemingly arrive a few weeks earlier than usual with record breaking high temperatures over extended periods. This is taking its toll on Northern folks and animals and slowly baking us over coming months. Bit of advice, wear lotsa sun lotion and cool shades.

Sometimes I like it when it's forty below and I don't mind the clean white winter landscapes. The only problem is, when you wear your winter coat you have to wear it all winter or else people won't recognize you and wonder who the new person is. This creates confusion and it is assumed you have left town. I notice too that in the North, people always wave at you when you go by. Since I have not been here for that long, sometimes I wonder whom I'm waving back to. Better a wave than the finger, I think.

With global warming, we wouldn't have to wear winter clothes, ever. Think of the losses to the goose down industry, not to mention the fur markets. With icebergs becoming smaller, we could afford to make a movie based on Paddle to the Sea and the Titanic all rolled into one and make megabucks selling Leonard d'Neacapio T-shirts and tiny souvenir birch bark canoes.

With global warming, we could trade directly with the Europeans, since we're closer and there would be no ice cap in the way, we could sail straight over the North Pole. We could use 250-foot freighter canoes with 1000 horses and be trading with Latvians. The only problem would be that it could take a hundred years before this becomes a reality and it takes a little longer to grow cedar trees that big to use in the canoes.

I suppose we would have to relocate all the coastal communities, since the water levels in the oceans will rise and the size of Quebec would shrink, while washing Montreal up to the Laurentians. Houseboat sales will soar and so will agricultural areas. I can imagine we wouldn't have much fish to eat, since fish are temperature regulated and the warmer waters won't sustain arctic flora and fauna. Perhaps the Arctic char will adapt and change to sub-arctic char and shrimp will grow a little bigger. Ring seals will be replaced with sea-lions and we would probably play water polo with them. Maybe the berries will grow larger and we won't have to import them anymore.

All in all, I can't wait for longer summers.

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Hydro-Quebec slashes dam inspections

Hydro-Quebec has slashed its dam inspection budget, cut the number of dam inspections and reduced staff in its dam inspection and maintenance division, according to utility documents.

Union officials at Hydro-Quebec warn years of cutbacks have led to overwork and burnout among employees charged with the important task of keeping the utility's dam network in healthy shape.

Hydro-Quebec's facilities and equipment are also at greater risk of major breakdowns, they said.

Hydro-Quebec chopped its dam inspection budget from $13 million to $9.8 million between 1997 and 1998, a drop of 25 percent, according to the utility's reports.

The number of employees in the dam-security division – which takes care of maintenance, inspections and emergency planning – fell from 203 to 184, making for a 9-percent drop.

The La Grande region, the division's largest section, saw a reduction of three workers, or about 5 percent.

Inspections of the utility's dam network fell by 6 percent, from 2,735 to 2,576.

The information comes from annual reports of Hydro-Quebec's dam-security division for 1997 and 1998.

Hydro has refused to release a slew of other documents related to dam safety, including internal audits and an index of emergency plans for its dam network.

The Nation appealed H-Q's decisions to the province's Access to Information Commission in 1999. We are still awaiting final decisions in the cases.

The cutbacks aren't just a one-year blip and reflect belt-tightening that the utility started in 1990, said union official Pierre Hadd.

"Instead of doing inspections on equipment every five years, for example, they do it every seven years. It leads to major breakdowns," he said.

"Doing less inspections can work for a while, but it certainly is more dangerous."

Hadd, who is president of the James Bay section of Hydro-Quebec's 5,700-member trade-workers union, said the cutbacks have led to more employee fatigue and neglected facilities.

"They don't have time to do inspections. They only have time to do reports about breakdowns. With time, there is a risk it will lead to problems," he said.

An official with another union agreed. The official, who spoke on condition of anonymity, said major staff cuts have left workers overworked and fatigued.

After the 1998 ice storm disaster, an inquiry found H-Q's power grid collapsed before it should have. Some critics said the grid was poorly maintained.

Under the access-to-information law, *The Nation* has also asked H-Q to provide:

- reports on the maintenance history of the Robert Bourassa Dam, also known as LG-2, and the CD-05 dike.
- access to Hydro's archive of documents related to the negotiations on the 1975 James Bay and Northern Quebec Agreement.
- reports on internal quality control and ethical violations by H-Q staff.

All the documents were refused and we have appealed.

by Alex Roslin

Petawabano found guilty

Mistissini resident Ricky Petawabano's cocaine trial has come to an end with a one-day jail sentence.

Petawabano had already spent 11 months in jail waiting for the trial, and another four months for a marijuana conviction.

He was arrested in Mistissini in August 1998 and caught with 100 grams of 80-to-100-percent pure cocaine, plus 100 grams of weed, said police.

Police at the time said it was the largest drug bust in Abitibi history.

On March 16, Petawabano was found guilty of possession of cocaine for the purpose of trafficking. The judge sentenced him to one more day in jail plus time served.

Petawabano is now free and awaits another trial for possession of hash and cocaine for the purpose of trafficking, stemming from a December 1999 arrest outside Chibougamau.

Miigwech!

Nshtuuten. It's time to move on. What can I say after seven years at *The Nation*? It's been an explosion of good times and memories. *The Nation* family and the Cree family welcomed me with open hearts and a blanket of warmth and love. I got a front-row seat for a wild trip that left me filled with wonder and happiness. It was far-out and heavy-duty all the way.

It opened my eyes to a world I didn't know exists, brilliant and crazy characters and a love for the Iyiyuuch. Going north was a beautiful, humbling experience. I learned and grew so much. My life was enriched by many lifelong friendships, mouthwatering bush food, a hailstorm of laughter and fun, and meeting my beautiful wife Rhonda.

I owe a mountain of gratitude to everybody who helped and befriended me and made *The Nation* possible. You know who you are! Miigwech, 1,000 times miigwech. We accomplished a lot, but more needs to be done. Best of luck to all in the important work ahead and in your hunting and fishing.

I'll keep working on my Iinuu Aimuun and keep writing about Crees and First Nations issues as a freelancer. Please stay in touch with me at roslin@videotron.ca or call when you're in town. I'm in the book. See you again. Wachiya and miigwech! --*Alex Roslin*

LES MINES
INMET
The Troilus Division

Posting #134
MINE SUPERINTENDENT

The Troilus Division is presently searching a MINE SUPERINTENDENT to join their young and dynamic management team. The Troilus Division is a gold and copper open pit mine with a mill capacity that has been upgraded to 15,000 tpd. The mine site is located at 175 km north of Chibougamau by way of the "Route du Nord". The selected candidate will work on a 4/3 schedule (4 days of work, 3 days off) and will be lodged at the site's first quality camp.

Required qualifications :

Possess a university degree in mining engineer or an equivalent. Possess more than ten (10) years of relevant experience in management of mining operations, including five (5) years of experience in open pit activities. Have knowledge of ground control, blasting, evaluation of pit and mining equipment and financial evaluation. Possess excellent leadership and communication skills. Possess excellent aptitudes for team work and personnel management. Possess computer skills. Possess excellent knowledge of French and English (spoken and written). Have experience in a multicultural environment is an asset.

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- Insure proper use of the mine equipment on the site;
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- Participate in the different company committees: management, safety and health, labor relations, environment, projects;
- Prepare and manage the mine department budget;
- Produce the mine department reports;
- Work in collaboration with the engineering, maintenance and mill groups;
- Perform other related duties.

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Inmet Mining Corporation offers a competitive salary. The position is addressed to men and women. Inmet Mining Corporation encourages the hiring of Crees and thanks all applicants for their interest, but advises that only those selected for an interview will be contacted.

Those interested are to send their Curriculum vitae, not later than June 10th 2001 to:

Human Resources Department
Inmet Mining Corporation
Troilus Division
P.O. Box 8700
Chibougamau (Quebec)
G8P 3A9
Fax: (514) 521-8376 / (418) 748-3033

IF A TREE IS CLEARCUT IN THE FOREST...

One of the central themes of L'Erreur Boréale by Richard Desjardins is that the northern boreal forest is in trouble. Increased exploitation has put into question the long-term viability of forestry in these regions. Traditional Cree hunting grounds and the very survival of the boreal forest is threatened. By proposing Bill 136 and a northern limit for forestry the ministry of Natural Resources has taken a giant step forward. This limit would preclude the action of industrial forestry and would effectively create a protected area (from forestry) in northern Quebec.

The process, however, that created the northern limit was effectively based on the productivity of the forest. We feel that other factors such as Cree Rights, biodiversity and the long-term potential of the forest to regenerate should also be considered in more detail. We still don't know, whether once cut, if the northern boreal forest can re-grow in such a way to satiate the growing demand for wood. The practices employed, and the areas logged by these companies negatively affect Cree land that was constitutionally guaranteed to them under the 1975 James Bay Treaty.

We applaud the MRNQ for taking a precautionary measure with respect to the northern forests but feel that it should be tweaked with the suggestions from interested groups. These stakeholders are unanimous in their discontent with the limit, and together voice the following improvements to the proposition before the limit is finalized in 2002. Social factors must be considered along with biophysical factors in drawing a limit. These biophysical factors must be clearly defined and include studies on regeneration.

There is still time for us to save our natural heritage, but we must cooperate if we want to preserve this precious natural ecosystem and the Cree way of life.

Regan Morris
Hari Balasubramanian
McGill University

April 12th, 2001.

Chief's reject governance talks

The Assembly of First Nations rejected the federal government's much-ballyhooed "governance initiative" aimed at reforming the Indian Act during a national meeting of chiefs in Vancouver last week.

An AFN resolution "strongly objected" to Minister Robert Nault's "unilateral action... in holding consultations and drafting a Governance Act under the direction and control of the Department of Indian Affairs."

The resolution passed with no opposition – though there were 10 abstentions. It reserves the right for First Nations to create their own laws based on traditional customs. And it encouraged all First Nations organizations and individuals to boycott the federal consultation process while carrying out a public-awareness campaign on the threat to treaty rights and self-government that it poses.

Nault launched the initiative April 30 at a school auditorium at Siksika First Nation in Alberta, telling several hundred Siksika students that the Indian Act must be overhauled – before they themselves become elders.

"The Act has to be updated – by communities, for communities – so people have the necessary tools to meet their needs... and move towards self-government," Nault said. "I hope that the consultations will develop a bridge for those First Nations, an interim step to self-government. By laying the foundation for self-government, it will give band governments the tools they need to overcome social and economic challenges and improve living conditions on reserve."

The public-relations ploy of Nault talking to the hopeful faces of the next generation played well on television, as it was obviously intended to.

But far more skeptical faces of First Nations leaders were in evidence in North Vancouver last week as Nault's initiative fell flat. Chiefs were given four choices: participate, participate with conditions, don't participate or come up with their own process and urge the federal government to participate. They chose the latter.

AFN National Chief Matthew Coon Come's beef is that the focus is not on respecting existing treaty rights and creating new ones where First Nations have never formally ceded their territory. Rather, as the DIAND website says, "the focus is on broad governance issues such as Band elections, government structures and governance including both political and fiscal accountability." That, Coon Come says, implies the problem is with the Indian rather than the system that has dominated him or her for more than a century.

Still, some chiefs think the opening is an opportunity they shouldn't pass up.

"I am not one bit afraid of this process," said Ted Quewezance, chief of the Keeseekoose First Nation in Saskatchewan. "[Ottawa] is going to do this with or without us."

Nonetheless, the Federation of Saskatchewan Indian Nations recommended a boycott of the talks, as did the powerful Chiefs of Ontario grouping.

They wonder why the minister is in now in such a rush to overhaul the Act – the deadline is November – and note that more than a century of paternalistic government cannot be undone in six months.

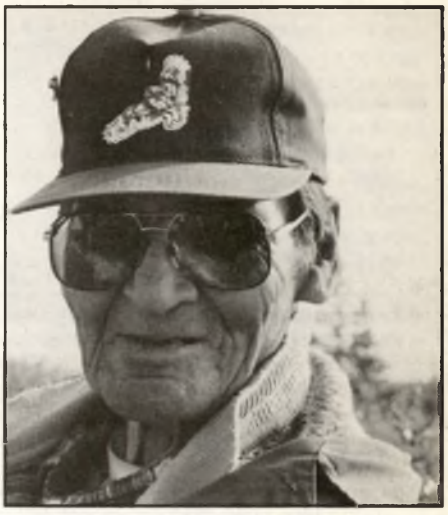
As Coon Come said in a speech the day after Nault's announcement, there is suspicion that Indian Act amendments would be less about self-government than increasing First Nations' accountability to the federal government – even as the feds reduce their obligations and responsibilities to First Nations.

"The subject matter on the table for discussion does not reflect the First Nations' vision or understanding of Governance," said Coon Come. "The Minister continues to use the terms 'band governance' and 'band members' rather than First Nations 'governments' and First Nations 'citizens,' which continues to reflect his colonial mentality."

by Lyle Stewart

In Memory

It is with great sadness to inform you of the loss of our Elder, Steven Sheshamush, who passed away on Friday, April 27th, 2001 at the Chisasibi Hospital around 6:00 p.m.



Steven Sheshamush was one of the most respected Elders in our Whapmoagoostui community. He was highly renowned as a sculptor not only nation-wide but also on the international stage. His generosity and humility personified his character as a loving father and grandfather. He will be greatly missed. Mr.Sheshamush is survived by his children: Noah, Mary, Naomi, Jane, Elizabeth, Phillip, Sons-in-law, Daughters-in-law, grandchildren, and great-grandchildren.

The funeral service will be held on Tuesday, May 1st, 2001 at St.Edmund's Anglican Church in Whapmagoostui at 4:00 p.m.

Letters and cards of support to the Sheshamush family and relatives can be sent to:

The Stephen Sheshamush family
P.O Box 166
Whapmagoostui, Quebec
J0M 1G0

We thank you for your show of support in our loss.

Conseil Cri de la santé et des services sociaux de laBaie James

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The Cree Board of Health and Social Services of James Bay

The Cree Board of Health and Social Services of James Bay is a Cree entity responsible for the administration of health and social services for all residents under its jurisdiction. This jurisdiction comprises nine Cree communities and their surrounding territories.

PUBLIC NOTICE

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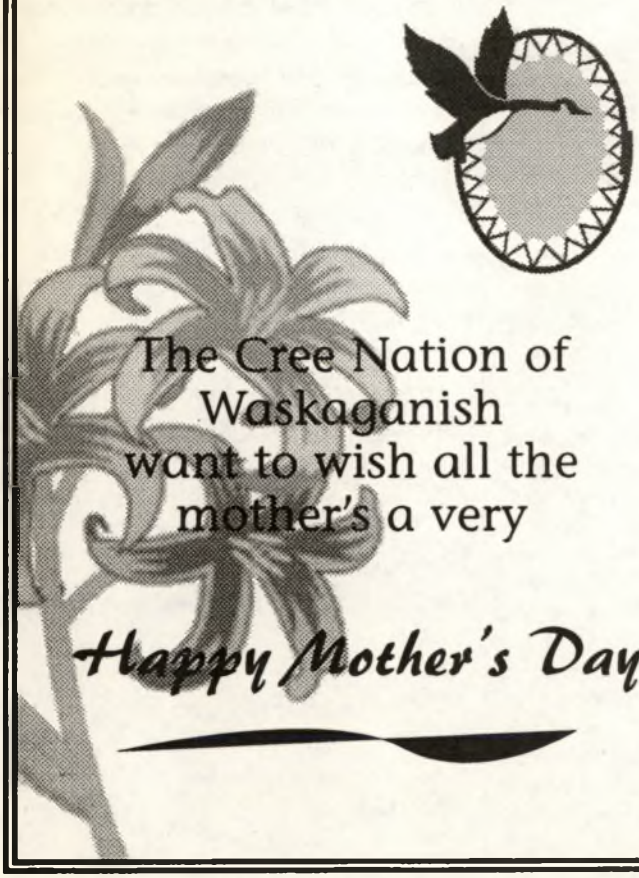

Cree Nation of Chisasibi

Cree Nation of Chisasibi
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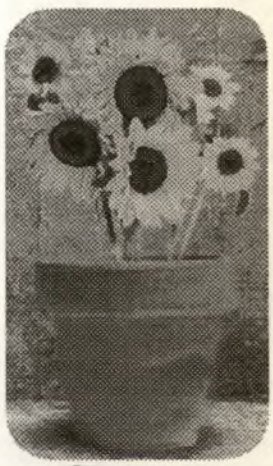
The staff of Chisasibi Nation want to wish all mom's a wonderful



Mother's Day

Straight on Track

William Nicholls

I had a chance to see a young eleven year old Cree in action at the Molson Centre at the end of April. Nathaniel Bosum is one of the few Crees to enter into the motocross racing world. It was his first race of the year and one he said he enjoyed.

Bosum does around 20 races a year. Last year he was second overall in Quebec's 60cc class and fifth in 7-11 JDCC and the super-mini seen him finishing around nineth.

Bosum told the Nation he's aiming to finish second or third overall for the 80cc class this year in Quebec.

On the first day of races on April Friday 27 Bosum took second place in both of his races. His second race seen Bosum in an accident. "I finished the race and was rolling on the double jump. There was a kid behind me and I guess he was a bit mad and he pressed on his throttle jumping onto my back," said Bosum.

Bosum said he was alright though. He said he had been in other accidents while racing but nothing as big as that one. He didn't expect it to happen to him.

During the second day Bosum started in the second line of bikes but managed to make it into fourth place in his first race of the evening. In the second race of that day one of his jumps "stunned" his back slowing him down. "My back started to hurt a bit," said Bosum remembering that jump. It won't be slowing him down though as Bosum says he plans to continue racing and "just have fun with it." Bosum started racing when he was just five years old.

Bosum said the Molson Centre course was a hard one technically but he liked the course because of it.

I asked Bosum what advice he would give to other Crees looking at motocross racing. He said "I would warn them that it's a hard sport. I would tell them to expect some crashing or expect rough riding. You have to expect to fall sometimes when you do this sport." Bosum trains after school for about two to three hours each day practicing his techniques. "I try to know the track before I even see it," said Bosum. He has his father Abel Bosum time him on different types of jumps and corners to get an idea of what's possible. His dad is a strong supporter of Nathaniel Bosum. "I have a trailer that's basically a mini-garage on wheels that can hold up to five bikes," said Bosum's dad. You could see the pride in his eyes when he watched his son race.

Bosum prepares himself mentally by praying before each race and "I think of the race mentally. For instance if I'm afraid of a jump I think of it as a smaller one that I have to use a bit more throttle for," he said.

Bosum isn't sure what race is next but he is hoping to qualify for the Loretta Lynn Race. "It's the biggest one in the world and if I qualify it'll be fun," said Bosum.

Bosum said he would like to thank all of his sponsors. "I really appreciate them and all they've done for me," he said. Bosum is sponsored by LCR Compitition (does the motor and suspension work), Oakley Canada, Yamaha Canada, Castrol Motor Oil, Ou J'ai des Sports, ABC Consulting and others.

Bosum added he would also like to thank his mother, father and brother. Nathaniel sends out a Happy Mothers Day to his mother.

Nathanial Bosum

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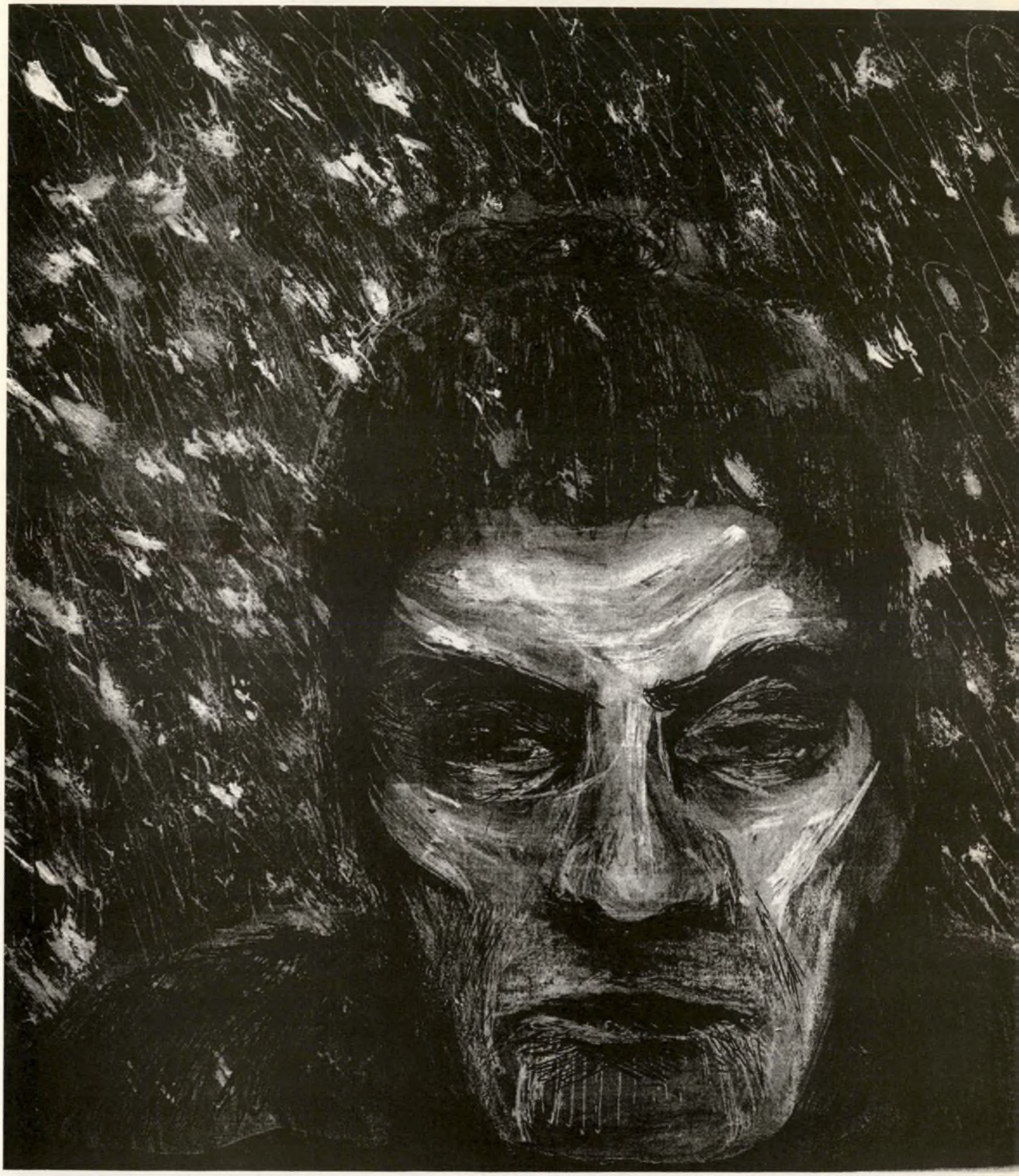
Maamihiitaahaau and Niishushkinuu



Told by Job Kawapit

I will tell the legend of Maamihiitaahaau and Niishushkinuu. A long time ago, these two cannibals killed many people because of their appetite for human flesh. The old man Maamihiitaahaau and his young son Niishushkinuu lived together. When they discovered camps of starving people, Niishushkinuu hunted for the poor people. Once the people were fat, the cannibals killed them and ate them. Niishushkinuu was a very skillful hunter.

The old man Maamihiitaahaau told many stories to the people they came across. The cannibals usually lived with the people for a while, to make them fat. One of the stories he had told was, "Once my son and I were living together. He was gone hunting during the day and I remained at the camp. As the day passed, I remembered the food that we had. I thought to myself, 'I wonder which type I like the best.' We had three types of food - human flesh, beaver and porcupine. I decided to test myself to see which one I liked the best. I fetched all of the meat and then began to roast them by the fire. Once my three roasts were done, I put them aside. I took the porcupine meat first and I took a bite. The meat had a strong taste of spruce needles, which I didn't really like. So, I put it aside. Then I took the beaver meat and took a bite. But it had a strong taste of willows, which I didn't really like. So, I put it aside. Then I took the human flesh and took a bite. It was delicious. I knew which type of meat I preferred." This was one of the stories Maamihiitaahaau had told his victims.

One time, the cannibals were camped with a family. They were fattening them up. The people were in fear. The woman of the camp had an idea and started referring to Maamihiitaahaau as her father. Niishushkinuu hunted - catching beaver, bringing back porcupine and killing caribou. He was eager to kill and eat the people. But his father told him that they were not fat yet. Maamihiitaahaau said, "Because they were so thin before and after drinking the broth, they are only filled with the broth. They are not fat yet. Look for an area with plenty of firewood and we'll move our camp there. That's where we'll kill them. We will feast."

Niishushkinuu overheard the woman calling Maamihiitaahaau as father and asked, "Why does she call you father?" He replied, "Because she's your younger sister." Living as nomads, they got ready to move camp. Niishushkinuu left to break the trail for the group and was heading for the new area. The old man felt sorry for the woman calling him father. He told her to save themselves and not to go to the new campsite. He advised her to journey to a different lake with many islands.

The old man Maamihiitaahaau traveled and eventually reached Niishushkinuu. Niishushkinuu still hadn't left to go hunting and was standing at the new campsite with his toboggan. Niishushkinuu used to leave immediately to go hunting when he had found a place to camp but he might have been suspicious this time. The old man Maamihiitaahaau arrived alone. The rest of the people were nowhere to be seen. "Father, where are our companions?" Maamihiitaahaau replied, "Your little sister is staying behind an extra night so she could check her night lines in the morning." "Why did you let them stay behind?

ᔪᐢ ᑲᐊᕐᓂᐦ ᐋᒋ ᐋᑎᓱᐦᑦᑎᐢ

ᓂᑭ ᐋᑎᓱᐦᑦᑦ. ᒪᒋᐦᐃᑕᐦᐋᓄ ᓂᑭ ᑎᕐᒋᒪᓄ. ᐋᓄ ᐋᓂᑕ ᐋᓄᑭᐦ ᑲ ᐃᓄᑲᐦᐃᐊᐋᓄ ᒪᒋᐦᐃᑕᐦᐋᐅᐦ ᑲ ᐃᑕᑎᓱᐦᑦᑦᓇᓂᐦ ᐋᓂᑕ ᐋᓄᑭᐦ. ᓂᔨᓄᑭᓇ ᐅᐦᑕᐃᐦ ᑲ ᐃᒋᒪᐢ. ᐋᓄ ᑭᐢ ᐋᓂᓴ ᑲ ᐃᐢ ᒋᒋᓴᐦ, ᑲ ᐃᑕᑭᓇᐃᐊᐦ, ᐋᓂᐦᐃ ᑭᐢ ᑲ ᔪᐦᐊᐦ, ᑲ ᐃᑕᑭᓇᐃᐊᐦ. ᐊᓄ ᑲᒋ ᐃᐦᑐᑐᐊᐦ ᐊᓄᑎᐦᑕᐦ ᐊᐊᓱᐦ ᑕᐦᒋᐅᐦᐋᓄᐦ. ᓇᓴᐦ ᑲ ᓂᑕᐃᓂᑐᐦᐅᐦᑕ ᓂᓇᓄᑭᓇ. ᕿᑎᓴ ᑎᐦᒋᓂᓇᑕᑕᓂᐦ", ᐊᓄ ᐃᔨᓄ ᑲ ᐃᔨᓱᐦᐋᐊᐦ. ᑲᒋ ᒋᐦᐃᑕᐦᐋᐅᐦ ᐊᓄᑎᐦᑕᐦ ᐃᔨᓱᐦᐋᐊᐦ" ᑲᐃᓂᒪᓂᑕᑕᓂᐦ. ᐋᓂᑕ ᒪᐢ ᐃ ᑎᐦᒋᓂᓇᑕᑕᓂᐦ", ᒥᐢ ᑭ ᐃᓂᓴ ᐃᔨᓱᐦᐋᐊᐦ. ᐊᐊᓱᐦᑦᑦ.

ᐅ ᕐᓴᐃᔨᓱᐦ, ᑲᑭ ᑎᑎᕿᒋᔭᐦᑐᐊᐦᑦ ᐋᓂᑕ ᐊᐊᓱᐦ ᐊᐊᓱᐦᐋᐊᐦᑦᑕᑕᓂᐦ". ᓇᐅᐦᓄ ᐊᐦᓄ ᐱᑦ ᑲ ᐊᒋᒪᐢ. ᑲ ᐃᑕᒋᔭᑦ ᐃᑕᒋᓇ, ᐊ ᐊᑎ ᐃᐦᑕᐦᐋᐊᐦᑦᓂᐦᐢ ᐅᑕ ᓂᔨ ᐃᐦᑕᐦᐋᐊᐦᑦᓂᐦᐢ ᐅᐦᐋᐊᐦᑦᓂᐦᐢ, ᑲᐃᓂᒪᓂᑕᑕᓂᐦ ᐅᐦᐋᐊᐦᑦᓂᐦᐢ ᐅᐦᐋᐊᐦᑦᓂᐦᐢ ᐅᐦᐋᐊᐦᑦᓂᐦᐢ

They will not want to come because they are scared of us." Maamihiitaahaau reassured him, "Don't worry, they'll come tomorrow after she has checked her night lines." Niishushkinuu didn't listen and quickly got ready to go back and fetch the family. He left.

The old man Maamihiitaahaau built his lodge. He didn't want his son to kill the people. With his strong shaman powers, he put a spell into the sky. The weather began to stir and a raging blizzard suddenly came. In his spell, he chanted, "He'll be confused."

As Niishushkinuu walked towards the old camp, a blizzard came up and the snow blew and it was hard to see where he was going. He arrived at the old campsite but the people were gone. He searched for their tracks and followed them. As the blizzard raged on, the trail was becoming less visible. The trail led to a lake with many islands. As he got onto the ice, their trail was gone. The blizzard kept blowing, the snow whipped across the ice and the wind howled.

Maamihiitaahaau had advised the family to dig themselves into the snow on the leeward side of one of the islands and cover themselves with their toboggans. He had told them, "Stay there and don't move. Let the snow bury you." Niishushkinuu approached every island, probing the deep snowdrifts with a long stick. As the cold and scared family huddled in the snowdrift, they heard the sound of Niishushkinuu's snowshoes coming and heard that he was probing the snow. As Niishushkinuu approached, he nicked their toboggan. The family was motionless.

ᒥᓐᔪᒃᑲᓱᒃ, ᒥᒪᓂᓐᑎᐅᔪᒃ. ᐊᔪᑕ ᑲ ᐃᔨ ᐱᒋᓴᐃ, ᐃᑕᐦ. ᑲᒋᐱᐱᒋᑦ ᐅ ᒪᒥ"ᐃᑕ"ᐊᐦ, ᓂᓴᒋᐱᐱᓐᑐᐊᑦ ᐊᓂ"ᐅ ᐅᔪᒋᑎᐦ".

ᑲᐃ ᐊᐤ"ᑎ"ᑦᑕᑦ ᐊᓂᑕ ᐊ ᐃ"ᑕᓕᓴᐦ". ᐊᓐᐃ ᓂᒥ ᒋᑐ"ᑦᑕᔪᒃ". ᐊᓐᐃ ᐃ"ᑕᔪᒃ". ᑭᔨ ᑲᒃ ᐃ"ᑎᐃ ᓂᓇᓐᑭᓄ ᐊ ᐊᑎ ᐃᑦᑦ", ᑎᐊᐤᐦ ᑲᒃ ᒋᑐ"ᑦᑕᑦ. ᑭᖅ ᒪᐃ ᐊᑐᐃ ᑕᒪᓕᒥᓄᑲ ᐅᔨᔪ ᐊ ᐃ"ᑎᐃ. ᓂᒥ ᕿᐱᒋᔪᒃ ᐅᔨᔪᒃ" ᐅᐃᒋᓕᑭᓂᐊᐤ". ᓄ"ᑕ, ᑕᐣ ᐊ ᐃ"ᑎᐃ ᑭᐃᒋᓕᑭᓂᓄᐃ? ᑲᑕᑦ, ᒥᖅᐃ ᓂᔥᑲᓱ, ᑕᔪ ᕿᐱᔭ ᑭ"ᑲᐃ. ᓂᑭ ᓄᑎᐱᑕᐣ ᓄ"ᑭᓂᓕ ᐃᔪ. ᑲᑎᓇᔥ, ᒥᖅᐃ, ᑌᑲᔪ ᐊᔥᑎ ᓂ"ᐊᔨᒥᑕᐣ ᑌ ᐊᑲ ᕿᒥ ᑭᒥᐱᒋᑦ. ᑌᓐᑎᓇ ᓂᒥ ᑭᑭ ᕿᒥ ᐃᓐᐱᔭᐃ ᐅᑕ, ᓂᒪ ᑭᐊᐱᒪᐅᐃ ᓇᓐᐃ ᑲᑎᓐᑎ"ᔥᐃ, ᐃᑎᔥᐃ ᐅᔨᔪᒃ" ᐅᔥᐃᓐ". ᑭᔪ ᑌ ᕿᐱᒋᑦ. ᐊᓐ ᐊᐱᐣᑌ ᑌ ᕿᐱᒋᓐᑭ ᑎ ᐃᔪ. ᓂᑭ ᓄᑎᐱᑕᐣ ᓄ"ᑭᓂᓕ ᑎ ᐃᔪ. ᔭᓐ ᐊ ᐃᓐᐦᐃᓂᓕᐦᐃᓐᐦ" ᐅᔨ" ᐅᔥᐃᓐ" ᑌ ᓂᑐᐊᐊᒪᒪᔨᓐ". ᓂᑭ ᓄᑐᐊᐊᒪᒪᐅᐃ. ᑕᕿ ᑭᑎ ᕿᐱᒋᔪᒃ, ᐃᑎᔥᐃ, ᑎᑐ"ᑕᔨᓐ".

ᐊᐤ ᐃᔨ, ᒪᒪᓂᑦᑭ ᐅᑎ". ᓇᓇᑌ ᑲ ᑎᑐ"ᑕᔨᓐ", ᓂᒥ ᓂ"ᐊᔨᒪᐤ ᑌᑕ ᓂᐱ"ᐊᔨᓐ". ᒪᒪ"ᑐᑎᑎᐦ ᑎᔑᔥᐃ. ᓇᓐᑲᑕᐊᑎᓂᔨᓐ. ᓇᓐᓂ ᐊ ᐊᑲ ᑎᐦᑲᐊᐦ ᐃᓂᔨᓐ. ᓇᓐᓂ ᐊ ᐊᑲ ᕿᓐᓂ ᔑᔥᓂᔨᓐ. ᐊᐤ ᑌ ᐊᑕᓇᐣᑎᐦᔭ ᑌ ᐃ"ᑎᐃ. ᓂᒥ ᓂᑐᐊᔨᒪᐤ ᑌ ᓂᐱ"ᐊᔨᓐ". ᐊᐤ ᑌᐦ ᓇᓐᑲᑕᐊᑎᓂᔨᓐ ᐅ ᐃ ᓂᓇᓐᑭᓄ ᐅᑎᐱᒧᐣᑕ". ᓇᓐᓂ ᓂᒥ ᑎᐦᑲᐊᐦ ᐃᓂᔨᓐ. ᔭᑎ ᐅᑎᓐᑕᒪᑦ ᓇᓂᑕᐣ ᐊᐦ ᐊᑎ ᕿᒥ ᐃᑦᑦ", ᑕᕿ ᑭᕿ ᐃ"ᑕᔨᓐ". ᐊᐤ ᔭᑎ ᓇᓂᑕᐣᑎᐦᑐᐣ. ᑌᐦ ᑌᐦ ᐃᓇᓐᑭᓄ ᐊᐤᓂᑕᐣ ᐊᐤᓂᑕᐣ"ᑕᑦ. ᐃᔨ ᑲᓇᐱᐱᑯᐱᓇᓇᓂᐣᐃ. ᒧᔨᐦ ᑲᓐ ᓇᓂᐦ ᐊ ᓂᑲᓂᔨᓐᔨᐦ" ᑲᔨᓇᑯᓂᔨᓐ ᐅᒪᓐᑭᓇᔨᓐ. ᐊᐤ ᑭᕿ ᐃᓇᓐᑎᒪᐦ ᐊᓂᑕ ᐊᐤ ᐅᑦ ᐱᓐᐱᐣᑎᓇᓇᓂᓐᐃ. ᐊᐤ ᑲᓐ ᓇᓂᐦ ᐊ ᓂᑲᓂᔨᓐᔨᐦ" ᑲᔨᓇᑯᓂᔨᓐ ᐅᒪᓐᑭᓇᔨᓐ ᐊᓂᑕ ᐊᐤᓂᑕᐣ ᐊᐤᓂᑕᐣ"ᑕᑦ. ᐊᐤ ᑲᓐ ᓇᓐᑲᑕᐊᑎᓂᔨᓐ ᐅ ᐃ ᓂᓇᓐᑭᓄ ᐅᑎᐱᒧᐣᑕ". ᓇᓐᓂ ᓂᒥ ᑎᐦᑲᐊᐦ ᐃᓂᔨᓐ. ᑲᑎᓐᑎ ᐅᔨᔪᒃ ᐊ ᐊᑲ ᕿᒥ ᐃᑦᑦ, ᐃᑎᔥᐃ ᐊᐤᓂᑕᐣ ᒥᓐᔪᒃᑲᓱᒃ,

Niishushkinuu kept on walking and passed by the family. Night fell and the blizzard was still in full force. Niishushkinuu gave up and returned home.

Niishushkinuu rushed into the camp and threw his hunting implements left and right. Maamihiitaahaau knew his son was frustrated. The young man barged into the lodge and lunged towards his father. Niishushkinuu shouted, "Whoever is defeated will be made into broth." Niishushkinuu began to choke his father. The old man couldn't breathe and was suffocating. The old man knew his son was going to kill him. The old man grabbed his son and threw him back and jumped after him. He gripped his son tightly and held his face towards the fire. Niishushkinuu couldn't move and his face began to burn. He said, "Father, are you really going to do this to me?" "Yes, I will do this to you. You were the first to attack," he replied. Maamihiitaahaau threw his son back and the young man didn't move. The fighting ceased.

The next morning, the old man Maamihiitaahaau stepped out. It was a beautiful day and the wind had stopped. He took his snow shovel and scraped into the snow. He went back inside and told his son to get up. "Wake up if you want to go hunting. It's a very nice day. You'll see that I had scraped the snow with my shovel. Go in that direction which I've marked." The son woke up and got ready to leave. Niishushkinuu was gone for the day.

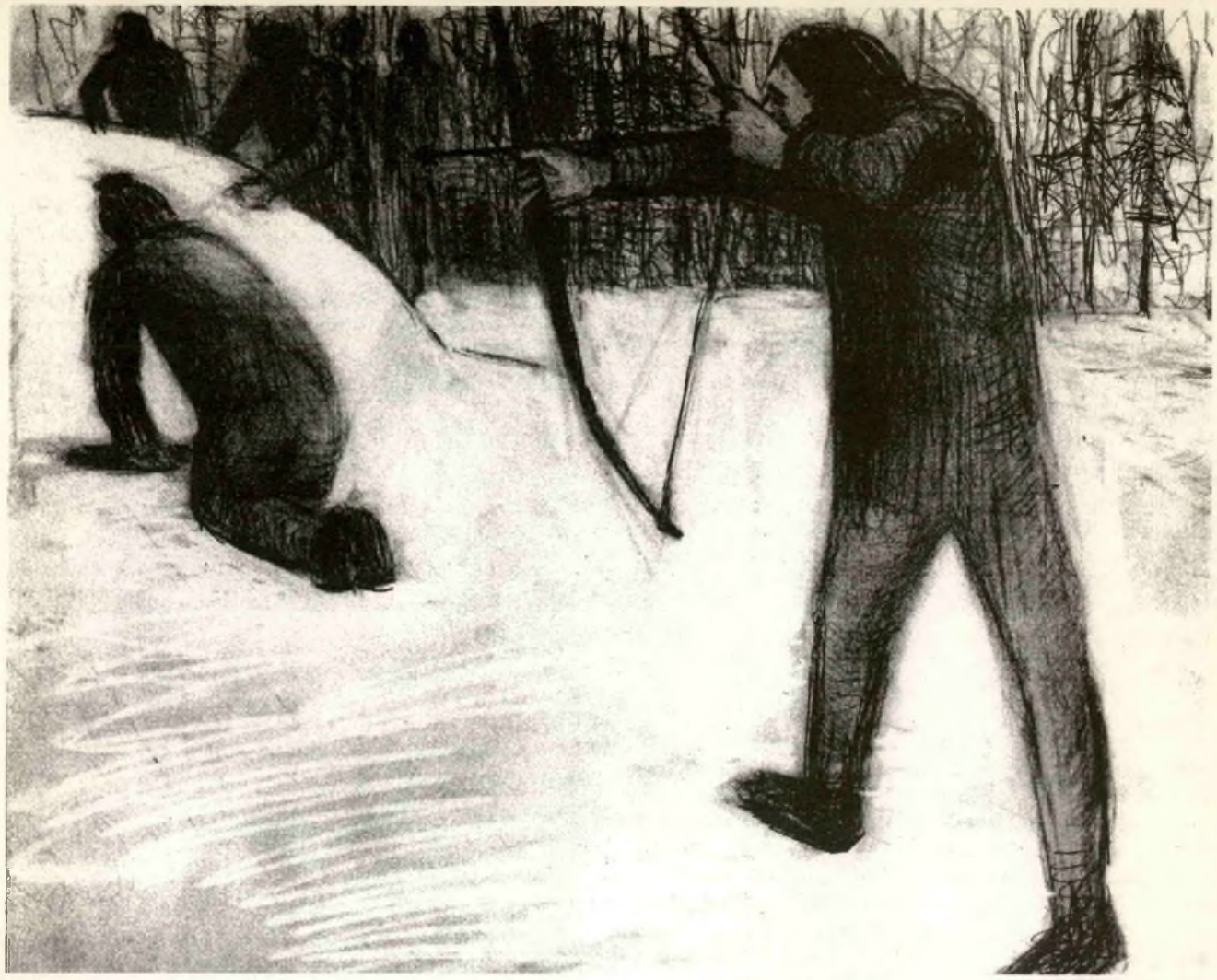
Evening came and Maamihiitaahaau was still alone at the camp. He heard his son return from hunting. He remembered the fight from the night before and he decided to kid around with his son to brighten up the mood. "Is that my little son?" he asked. Niishushkinuu entered the lodge and announced, "I had seen a moose." But he was talking about a woman he had found alone at a camp. Her husband was away hunting and Niishushkinuu killed the woman. He bundled her body in her coat and carried her back to camp. The next morning Niishushkinuu said, "Father, I'll go hunting for her husband."

The husband returned from hunting to find his wife missing. He noticed where Niishushkinuu had been standing and saw where he had taken his wife to kill her. The man had a mojo bag filled with strong magic and put the mojo bag on Niishushkinuu's trail. The man left to go to his older brother's camp near by. When he reached his older brother, he told him that his wife had been killed by Niishushkinuu. The older brother was angry and said, "I'll be sure to kill Niishushkinuu when I see him." Niishushkinuu was very powerful and couldn't be defeated because nobody knew where he kept his shaman power for killing.

Niishushkinuu was on his way to get the husband. Not long after, his snowshoes snapped. His legs were really painful also. His snowshoes kept breaking until they were useless. He turned back home. His legs were so sore that he crawled on the snow. Maamihiitaahaau heard his son moaning. Niishushkinuu called out, "Father, I can't make it." The old man went out and saw his son crawling on the snow and knew he was in serious pain. "My snowshoes have snapped and my legs are really sore." The old man pulled his son into the lodge. Maamihiitaahaau melted some human fat from a previous kill and rubbed the fat on his son's legs. As he rubbed the oil on his son's legs, he said, "I know who did this to you. It's the man who you wanted to get. He had put something on your trail. This is what's causing you this pain." Niishushkinuu was enraged and was determined to get revenge.

Niishushkinuu recovered and Maamihiitaahaau made a new

ᓇᒧᓂᓇᓰ, ᐊᑯᑕ ᑌ ᐊᑦᔨᑯᓇᐳᓐᔪᑦ, ᑭ ᐃᑕᓰ. ᐊᓂ ᔨᑕᓴᓇᖏᓐᔪᐊᑦ ᑌ ᐊᓐᔪᐊᑦᔪᖏᓐᔪᐊᑦ. ᓂᒥ ᑭᑭ ᐋᖏᓇᐊᓰ. ᐊᑯᑦ ᑌ ᐃᖏᑦᔪᑦ, ᑭ ᐃᑕᓰ. ᑭᓴ ᑲ ᐃᖏᑎᓴᑦ. ᔦᑎ ᓇᓇᑎᓴ ᐊᓂᔪᖏᓐᔪᑦ ᐅᓂᑎᖏᓰ ᐅ ᓂᓐᔪᑭᓇ. ᑲ ᑎᖏᑯᓇᖅ. ᓂᒥ ᑎᖏᑦᒪᓰ. ᕿᓴᑯᓰ ᕿᖏᐊᐊᑦ ᑕᑭ ᐃᓴᕿ ᐱᔦᑕᐊᔨᓇᓴᑦᖏᑦ. ᐱᔦᑭ ᐊᓂᔪᐊᑦ ᕿᓴᑯᓰ ᑕᔦ" ᐃᓴᕿᓰ ᐃᓂᓇᑭᑦ ᐊᑎᑦᑎᓇᓰ. ᐊᑎᑦᑎᓇ



pair of snowshoes. Being nomads, they were on the move again. They were in search for the man. The cannibals reached the camp where the man was. The man was staying with his older brother and many other people. The cannibals joined the group and were welcomed as guests.

Niishushkinuu had a braid on top of his head. The older brother who was certain to kill Niishushkinuu suspected that he was keeping his killing power on his top braid. The older brother told the young men of the camp, "When you guys find a beaver lodge, that's when I'll kill him." The hunters searched around and eventually found a beaver lodge. At the camp, everyone was told that a beaver lodge had been found and all the young men were going to catch the beaver. Niishushkinuu was invited to come along also. All the young men left for the beaver lodge and prepared to catch the beaver inside the lodge. The elders of the camp including Maamihiitaahaau gathered together and they all told stories to each other.

The young men blocked off all escape around the beaver lodge with poles and they prepared where the beaver would be pulled out from the water. They told Niishushkinuu to be the one to pull the beaver out of the water. They told him, "When the beaver is spooked out of his lodge, you'll be the one to reach into the water to pull it out." Niishushkinuu agreed. After everything was prepared, the young men told Niishushkinuu to get ready. Niishushkinuu sat down beside the hole in the ice. The young men were ready to pound on the lodge to flush the beaver out. The older brother who was certain to kill Niishushkinuu, picked up his bow and stood next to Niishushkinuu, as if he was

ᓇᐅᓐ ᐱᒍᓪᑕᓄ, ᓂᔨᑕᓐᓂᔨᐦᐊᑦ ᐅᑎᓂᔨᐠ. ᐊᑐ ᐃᔨᓂᔨᑦ ᐅᓐᑲᑦ. ᓇᓐᐠ ᐊᑐ ᐃᔨᓂᔨᑦ. ᓂᔨᓇᑕᓐᓂᔨᐦᐊᑦ ᐅᑎᓂᔨᐠ. ᑌᐠ ᓇᓐᑎᓐ ᓂᒋ ᐃᔨᓇᓂᓂᔭᐤ ᑌᑭ ᑭᑭᓂᒧᑦ. ᑭᔪ ᑌᐦᐊᔨᓂᓇᑦ. ᐊᔪᐤ ᐊᑐ ᐱᒋᑕᒧᒧᑦ. ᑕᔪ ᐃᑎᒋᒥᐅ ᑌᑭ ᐱᒍᑕᐦᐊᑦ ᐅᔨᐤ ᐅᓐᑲᑦ ᐊᑐ ᐃᓐᐱᔨ ᐊᓂᓂᑦ. ᐊᓂᐠ ᑌᐠ ᐱᔨᑕᓐᐦᐃᐧᐊᐦᐠ ᓂᓂᐤᒥᐠ ᐱᔨᑕᑎᓐᒍᑦ. ᓇᐅ ᓇᓐᑕᐧᐊᑦ, ᒋᑕᓂᓀᐠ. ᓇᑕ ᐊᐃᐃᐅᐠ. ᐊᐅᐠ ᐅ ᐱᔨᑕᓐᐦᐃᐧᐊᑦ. ᑕᔪ ᒋᐠ ᑌᑭᐦᐠ ᑭᑦ ᐅᓐᑲᑦ ᐊᐅᑕᐦᐃᐧᐊᑦ ᐊᐅᑕᐦᐃᐧᐊᑦ ᐊᑐ ᐃᓐᐱᔨ ᐊᐅᑕᐦᐃᐧᐊᑦ. ᐊᐅᑕ ᓂᐠ ᐃᓐᑎᓐ ᐅᑭᐦᐠ ᐊᐅᑕ ᐱᒋᑕᐦᐃᐧᐊᑦ ᐊᐅᑕᐦᐃᐧᐊᑦ ᐊᐅᑕᐦᐃᐧᐊᑦ ᐊᐅ

water in the hole in the ice began to ripple; the beaver was swimming out. The beaver's escape was blocked and Niishushkinuu reached into the water to grab the beaver to pull it out. They all knew that Niishushkinuu had the beaver in his grip. Nobody said anything. The older brother pulled his bowstring and shot at Niishushkinuu's top braid. Niishushkinuu let the beaver go and all the young men jump on him attacking his braid. Niishushkinuu called out, "Father, I am defeated." Niishushkinuu was quickly killed.

As the elders were gathered around at the camp telling stories, Maamihiitaahaau suddenly jolted in shock. He mumbled, "My son is attacked by all the young men. It's because he made his fellows angry." All the elders were afraid and simply left to go back to their lodges.

The older brother who had killed Niishushkinuu said to the young men, "Catch these beaver. I'll go get Grandfather Maamihiitaahaau." He still had no idea where Maamihiitaahaau kept his killing power. He arrived at camp and went directly to the old cannibal's lodge. Maamihiitaahaau's toboggan lay across outside his lodge. He had carved a human head on the head of his toboggan. The young man shot his arrow at the toboggan and the toboggan flipped into the air. The old cannibal called out from his lodge, "Who is doing this to my toboggan which I use to fetch my night lines?" The young man announced himself, "Grandfather, it is I. Your son is dead because of his actions. I've killed him." Maamihiitaahaau replied, "OK, Grandson. Come inside. We'll talk."

The young man entered Maamihiitaahaau's lodge. "Yes. I know you've killed my son. You will kill me also. I can't survive on my own because my son provided for me. You cannot kill me yet because you don't know where I have my shaman power. Grandson, I'll talk to you before you kill me." The old cannibal Maamihiitaahaau continued, "You'll still feel my son's presence of his personality in life, It will be his haunting. When the sudden strong gust of north wind blows and the only thing in the dark is the forest, that will be my son's presence - his haunting. As for me, you'll feel my presence also. It will be my haunting. During the cold days when the south wind blows and the snow blows off the branches, this will be my presence - my haunting. In this occurrence, you'll announce, 'Our Grandfather has arrived with a great wind. He is counting us to see how many we are.'"

Maamihiitaahaau kept talking, "OK, Grandson, kill me now." The old man took off his moccasin and pointed at his pinky toe. Maamihiitaahaau gave the young man his stone pemmican pounder. He told the young man to hit his pinky toe with it. The young man smashed the old cannibal's pinky toe. Maamihiitaahaau's body stiffened and fell back. The old cannibal was dead. This is the legend that I've heard.

Thanks to the Canada Council for their assistance.

This will be the last legend for this season. Legends will return in the fall. Should you have a legend you wish to sharecall 514-272-3077.

ᓂᐧᐃ ᓂᐢᑯᒪᓈᓂᒃ ᑳᓇᑖ ᑳᐅᓐᓯᓪ ᑳ ᐐᒋᐦᐄᒥᐦ. ᐋᐅᐤ ᐆ ᒫᐦ ᒑ ᒥᔦᓂᐦᐋᒫᐦ ᐋᑎᔫᐦᑳᓐ ᐅ ᒑ ᐱᐳᐦ. ᒦᓐ ᑎᐧᑳᒋᐦᒑ ᓂᑭ ᒥᔦᓂᐦᐋᓈᓐ ᐋᑎᔫᐦᑳᓐᐦ. ᐃᔅᔅᑲ ᐋᑎᔫᐦᑳᓐᐦ ᓈᑐᐧᐋᔨᐦᑎᒫᐤ ᒑ ᒥᔦᓂᐦᐋᒫᐦ, ᒑ ᐹᒋ ᐊᔨᒥᔫᐤ ᐅᑖ 514 272 3077.

ᐊᓂᑦ ᐛᔅᑎᐦᒡ, ᐃᑎᒄ. ᐚᔫᐤ ᒫᒃ ᑳ ᐱᐚᔫᐦᑖᒃ ᐅᒋ ᐃᔨᔫᒃ. ᑖᐹ ᒫᔅᑭᐦᒡ ᐛᔅᑎᔫ. ᒫᔅᑯᒥᔅᒀᒃ. ᐊᐦᑎᔪᐛᒃ ᐅᔫ ᑳ ᑖᐸᔨᔪᑐᐧᐋᔨᐦᒡ ᒑ ᓂᐱᐦᐋᔨᐦᒡ. ᐐᒋᐦᐄᐧᐋᐦ ᒋᑭ ᐃᑖᐤ ᐋᔅᒑᓈᔨᒑ, ᐅᔫ ᓂᓵᔅᑮᓐ". ᑮᐸ ᒀᑖᒃ. ᒑ ᐐᒋᐦᐄᐧᐋᔨᐤ ᐊᔅᑎᑯᐤ ᒑ ᐊᔅᒑᓈᒃ. ᒥᔅᑯᒥᔅᒁᓐ. ᓂ", ᐃᑎᒄ. ᑮᐸ ᒑ ᐐᒋᐦᐄᐧᐋᔫᐤ. ᒑᑐᐦᑖᒃ ᐊ ᐃᔫᔅᒑᒃ. ᐆ ᒋᐦᒑᐃᔨᔫ, ᒋᔖᐃᔨᔫᒃ ᑳᒋ ᓂᑐᐧᐋᐱᒫᒃ ᐐᒋᐦᒑᐃᔨᔫᐧᐋᐤ". ᑳᒋ ᑎᑎᐸᒋᔪᔅᑕᑯᒃ ᓈᑐᐧᐋᐱᒪᑖᐤ". ᑳ ᒋᑐᐦᑖᓈᔨᒃ, ᓇᑐᐧᐋᐱᒫᒃ ᐊᓂᔫ ᐐᒋᐦᒑᐃᔨᔫᐧᐋᐤ", ᒑ ᑎᐸᒋᔪᔅᑕᑯᒃ.

ᐊ ᐃᔫᔅᒑᒃ ᐅᒋ. ᐋᒋᐦᐃᐧᐋᑦ ᐆ ᓂᓇᔅᑮᓐ. ᒑᐸᔅᑯᐦᐊᒃ ᐅᔫ ᐛᔅᑎᔫ. ᐊᐊᔅᑕᒃ ᐊᓂᑦ ᒑ ᐅᐦᒋ ᐊᑳᔑᐱᑖᒃ. ᑳᑖᒃ ᓂᓇᔅᑮᓐ", ᒑ ᓂᑖᑭᒥᓂᑦ ᒋᔨ, ᑲᓇᐧᐋᐤ ᐋᑎᐦᐊᑮᓈᒑ. ᓂ", ᐃᑎᒄ. ᑮᐸ ᒑ ᓂᑖᑭᒥᓃ, ᐃᑎᒄ. ᐅᔫ ᑳ ᒋᔅᑑᑖᑮᓈᔨᒃ ᒥᔑᐧᐊ, ᐊᐤ ᐅᐧᐊᔨᐸᐦ, ᐊᐃᐧᐋᐦ ᒑ ᐅᑖᒥᐦᐄᑮᓈᒃ ᐛᔅᑦ, ᐃᑖᐅᒃ. ᐆ ᐃᔨᔫ ᑳ ᑖᐸᔨᔪᑐᐧᐋᑦ ᒑ ᓂᐱᐦᐋᑦ, ᐋᑎᓇᑦ ᐅᑎᐦᒑᐲ". ᐅᑖ ᐊ ᐃᑐᐦᑖᑦ ᐅᑎᔅᑯ ᐊ ᐃᐦᑖᔨᐦ. ᒎᑑ ᓂᐧᐃ ᓈᓇᑭᒋᐦᐃᐤ ᐃᑖᔨᒪᒑ. ᑖᐸ ᑭᓇᐊᐱᒥᑯᒑ. ᒥᔫᐤ, ᐋᑕᒥᐦᐄᑮᓈᒃ ᓈ ᐛᔅᑦ. ᒥᔫᐤ ᒫᔓᐅᐲᑦ. ᐱᔫᒋ ᓂᑳᔅᑯᔑᓂᔨᐦ. ᒥᔫᐤ ᓇᑖᑭᒥᓇᑦ ᓂᓇᔅᑮᓐ. ᒑᔅᒑᔨᒫᑦ ᒫᔅᑯᐱᑖᔨᐦ ᐊ ᐃᐦᑎᔨᐦ. ᑖᐸ ᒌᐊ ᓂᓂᑑᒥᑎᓇᑕᑯ, ᐸᒍᑎᒫᑦ ᐊᓂᔫ ᐅᔑᒋᐱᐧᑖᐤ. ᒥᔫ, ᒌᐧᐋᐦ ᐱᒋᔅᑎᓈᔨᐦ ᐊᓂᔫ ᐊᒥᔅᑯᐦ. ᑯᔫᔅᑯᐦᑎᐦ ᐊᓂᔫ ᐅᔑᒋᐱᐧᑖᐤ. ᓅᐊ ᓅᐦᑖ, ᐃᔫ. ᐋᑯᑦ ᑮᐸ ᑳ ᐃᔫᔨᐦᐊᑦ.

ᐆ ᒋᐦᒑᐃᔨᔫ, ᑳ ᐐᑎᐱᒪᑦ ᐐᒋᐦᒑᐃᔨᔫ", ᒥᐤ ᐋᐅᔖ ᑯᔅᑯᓈᐧᐊ ᐅᔫᔫ ᔫᑎᒥᐤ. ᑎᐦ, ᐊᐤ ᒫᐧᑖᒪᒎᐦᑯᐧᐊᐦᐋᑮᓈᐦᒎᑦ ᓂᑯᐦᒋᐦ. ᐊᑯᐤ ᐊᐤ ᐛᔖ ᒦᔅᑯᒃ ᒌᐃ ᐃᑖᔨᐦᑎᒥᐦᐋᐤ ᐐᒋᐦᒎᓂᒋᐦᒎ" ᐊ ᐊᑎ ᐐᒑᐧᐋᐦ. ᐊᑯᐤ ᐋᐤ. ᐅᒃ ᐛᐊᐤ ᒋᔖᐃᔨᔫᒃ, ᑳᑯᔅᑖᒃ. ᒑᐊᐧᐋᒃ.

ᐆ ᐃᔨᔫ ᑳ ᐃᔫᔫᐦᐊᑦ ᓂᓇᔅᑮᓐ", ᑳᑖᑦ, ᐊᐤ ᐋᔅᒑᐤ. ᐛ ᓂᐱᐦᐄᑯᒃ ᐅᒋ ᐊᒥᔅᑯᒃ. ᓂᑭ ᒌᐧᐋᐤ. ᓂᑭ ᓂᑐᐧᐋᐱᒫᐤ ᒋᔫᓅᒥᓈ ᒫᒥᐦᐄᑖᐦᐋᐤ. ᑖᐸ ᒋᔅᒑᔨᒪᐤ ᐛ ᑖᓂᑦ ᐋᔅᐤ ᐊ ᐃᐦᑎᑎᒥᔨᐦ ᐅᓂᐱᐧᐋᑮᓂᔫ. ᐋᐤ ᐊ ᐊᑎ ᑎᑯᔑᐦ. ᓈᔫ ᐐᒋᔫ ᐊᑦ ᐊᑎ ᓈᑎᒫᑦ. ᐋᐤ ᐊᓂᑦ ᐊᓅᔑᓂᔫ" ᐅᑖᐸᓈᐦᐊ ᐆ ᒋᐦᒑᐃᔨᔫ. ᐃᔨᔫᐦᑎᒀᓂᐦ ᑳ ᐃᐦᑎᑯᑎᒍᑯᐱᓇ ᐊᓂᔫ ᐅᐦᑎᒀᓂᑖᐸᓈᐦᐊ". ᐧᐸᒥᒫᑦ ᐊᓂᔫ" ᐅᑖᐸᓈᐦᑯᔫ". ᒥᐤ ᐱᔫᐦᒋᑳᐦᑎᐦᐊᒫᑦ. ᑭᒥᑖᔫᐦᑖᐦᒌᑎᐤ ᐅᑖ ᐲᐦᑎᑭᒥᐦ. ᐋ". ᐊᐋᐤ ᑳ ᐃᐦᑑᑐᐊᑦ ᓂᓈᒋᑯᐦᒑᐅᑖᐸᓈᐦᑯᐦᐦ? ᑳᑦ, ᓂᒎᓅ, ᓂᔦ ᐅ ᑳ ᐃᑎᔫᐤ. ᐋᔖ ᓂᒥ ᑯᐃᐦᐤ ᐊᔅᒌᐦᑎᐤ. ᐋᔨᑲᓇ ᐊᓂᔫ ᒋᑯᐦ ᐊ ᐃᔫᔫᐦᐄᐤ. ᐋᐅᐤ ᓅᐦᒑ, ᑮᐸ ᐸᒋ ᐲᐦᒑ". ᒑ ᐋᔨᒥᐦᐄᑖᐤ ᑮᐸ, ᐃᑖᐤ.

ᐸᐦᒑᐊᑦ. ᑳᑎᑯᑦ, ᑮᐸ ᒑᔅᒑᔨᒥᑖᐤ ᐊ ᐃᔫᔫᐦᐃᑦ ᓂᑯᐦᒋᐦ ᑳ ᐐᒋᒥᒃ. ᐊᐤ ᑮᐸ ᒑ ᐃᔫᔫᐦᐄᐤ ᑭᔫ. ᐊᐧᐋᔅ ᑖᐸ ᓂᐱ" ᒌ ᐃ"ᑎᐤ ᐊᑎ ᐐ ᐸᔨᑯᔑᔫᐤ, ᒥᐤ ᓂᑯᐦᒋᐦ ᑳ ᐐᒋᒥᒃ. ᐊᐤ ᑖᐸ ᒋᐱ" ᒋ ᐃᐦᑑᑑᐦᒋᐤ ᑮᐸ ᓂᔦ, ᓂᔦ ᒑᐦᒑᐃᔨᔫᔫᐤ. ᑖᐸ ᒋᐱ" ᒋ ᐃᔫᔫᐦᐄᐤ. ᒑ ᐊᔨᒥᐦᐄᑖᐤ ᓅᐦᒑ, ᐋᐦᒫᔫ ᐃᔫᔫᐦᐄᐤ. ᐋᔅ ᔫᐱᒃ ᑮᐸ ᒑ ᒍᔑᐦᐋᐤ ᓂᑯᐦᒋᐦ ᒫ ᐊᓂᔫ ᑳ ᐃᑖᔨᐦᑖᑯᒋᐦ ᒫᑳᐤ ᐊᓂᔫ ᑳ ᐱᒫᑎᓯᑦ. ᓈᔅᒃ ᑳᒋ ᑳᔑᐲᑦ, ᑳᒋ ᒌᐊᑎᐦ. ᑳᒋ ᑎᐱᔑᐲᐳᑖᔅᑎᐦ. ᒥᐤ ᐊᔅᑭᒥᔅᑎᑯᐧᐊ ᒑᒥᓅᑦ ᑳᒋ ᐃᔑᓇᑯᐦ ᐊ ᐊᑎ ᐱᒋᔑᒍᑦ, ᐋᐅᐤ ᒑ ᐋᐅᒥᐦᑦ ᓂᑯᐦᒋᐦ. ᐋᔅᐤ ᔫᐱᒃ ᒑ ᒍᔑᐦᐋᐤ. ᐊᐤ ᓂᔦ, ᑮᐸ ᒑ ᒍᔑᐦᐃᔫᐤ ᑭᔫ. ᒑ ᒥᒍᔑᐦᐃᔫᐤ ᐊ ᐊᑎ ᐲᔅᒋᔑᔅᑲᐦᒋᐦ", ᑳᒋ ᔕᐃᓂᐦᐊᐦ. ᑳᒋ ᓈᓂᐦᑖᔦᓅᒋ ᒥᐦᑖᔦᐃᒃ ᑳᒋ ᐃᐦ. ᐋᐅᐤ ᓂᔦ ᒑ ᐅᐦᒋᔫᐤ, ᓅᐦᒑ. ᒑ ᐃᔑᔫᐤ ᐊᐤ ᐋᐦ, ᐋᐤ ᑖᑯᔑᐦ ᒋᒎᓅᒥᓈ ᓅᐱᔅᑐᒃ. ᒑ ᐊᒋᒥᑎᐦ, ᒋᑭ ᐃᔑᓇᐧᐊᐤ.

ᐊᐤ ᒫᒃ ᓅᐦᒑ, ᐸᒋ ᐃᔫᔫᐦᐃ". ᒫᓂᒥᔦᐦ ᐊᓂᔫ ᐅᒥᔅᒋᓂᔫ. ᐊᓂᔫ ᐅᔅᑳᔑᑯᓇᓂᔑᔫ, ᐋᐅᐤ ᒑ ᐅᑖᒥᐦᐊᒥᐤ, ᐃᑎᒄ. ᒫᐃᑯᑦ ᐅᒥᑐᓂᔖᓂᔫ. ᒥᔫᐤ ᐋᑖᒥᐦᐊᒫᑦ ᐅᔅᑳᔑᑯᓈᓂᔑᔫ. ᔖᔅ ᒥᐤ ᑖᐦᑐᒋᐦᑖᐦᒎ. ᐊᑯᑦ ᐊ ᐃᔫᔫᐦᐊᑮᓈᑦ. ᐃᔫᐤ ᑳ ᒋᔅᒑᔨᒫᑦ ᑖᓂᑦ ᐊ ᐃᑎᑎᒥᔨᐦ ᐅᓂᐱᐧᐋᑮᓂᔫ ᓂᓇᔅᑮᓐ, ᐊᑳ ᓂᐦᑖ ᐅᐦᒋ ᒋ ᓂᐱᐦᐋᑮᓈᑦ ᐊᐤ ᐊ ᐊᑎ ᓂᓂᑐᐱᐦ ᓂᓇᔅᑮᓐ. ᐋᐅᐤ ᒫᒃ ᑳ ᐃᔑ ᐹᐦᑎᒫᐤ ᐊ ᐃᑖᒋᒪᑮᓈᑦ.

CREE NATION OF
WEMINDJI

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A Mother's Job Is Never Done

by Brian Zelnicker

I have a friend who doesn't celebrate holidays, for the simple reason that he sees them as commercially motivated opportunities for high-pressured sales. He makes a good point. Christmas shopping can be stressful and financially draining at the best of times. At the worst of times it can lead to scenes of mayhem with anxious parents attacking each other in overcrowded stores for the last Pokemon action figure. Valentine's Day all but guarantees a huge boost in sales for florists, chocolatiers, and manufacturers of frilly undergarments, but can often leave a loving partner with a serious case of the "if I don't show up with something romantic I'm a dead man" blues. Father's Day, I'm convinced, must have been the joint creation of the necktie and cheap cologne industries. I'll never forget the sad look on my old man's face on that fated Father's Day when I showed up with a bottle of Hai-Karate. He's probably still got the bottle tucked away, unopened, behind the Ajax and Mr. Clean.

No, I can't argue with my friend that, basically, most holidays send us scurrying out to the shops in a desperate attempt to remain in the good graces of those we are closest to. I have, however, pointed out to this wise individual that even though his politics might be in the right place (or the left place, if you will), folks like to receive a little attention on these occasions. Hey, you might not want to go to the party, but you still like to be invited.

And so Mother's Day is upon us. Having served a long sentence working in a restaurant, I can assure you that it is the busiest day of the year, with the possible exception of New Year's Eve. Florists can hardly keep up with the demand. Hallmark cards are flying off store shelves at an unprecedented rate and the cash registers are chiming away like Big Ben striking 12, but there is far more at stake here than retail sales figures. Holidays and rituals are there to remind us of some very important values that we may lose sight of in our day to day lives. We use these occasions as reference points on the calendar, so as not to let the days roll into weeks, months, and years without taking the time to honour the people and ideas that mean so much to us.

If you want to talk economics, let's consider the job description of motherhood. The hours are lousy, considering a mother must be on call 24 hours a day. You have to show up for work nine months early and sacrifice your entire body for the job. The joy of birth has been described to me as a level of pain that surpasses anything Bruce Willis' character had to go through in all three Die Hard movies put together. Then comes the constant feeding, nursing, caring, diaper-changing, educating, clothing, cooking, cleaning and endless worrying, often until the child is well past the age of 40. For all this, the position of mother pays a hefty salary of zero. Did I forget to mention that you don't get any vacation time? Indeed, motherhood must be the lowest paying and most demanding job in the world. So what do we do for our moms? We take one Sunday in May to honour them. It hardly seems fair when you consider that, for a mother, it's Children's Day 365 days a year.

So, if you're like my friend and take issue with the commercialism of holidays, there are other ways to make mom feel special. Make a personalized card of your own. Write a poem, or even a short story. Clean up around the house. Make breakfast for her. What about lunch and supper? In other words, give mom a real day off, because she doesn't get many of those. Whatever you do, don't wait until next Mother's Day to do something nice for the woman who brought you into this world - it should be Mother's Day every day. And by the way, tell her you love her.

To all the Mothers, Grandmothers
and Aunts of the Iyiyuu Nation

**MOTHERS,
GRANDMOTHERS
AND AUNTS**

We honour you
for giving us life and love
for helping us on our way
for celebrating our successes
for accepting our defeats
If we have forgotten
our gratitude and thanks
We give you now these things
and say "Miikwehch"
For being there for us.

Staff and students
Post Secondary Services
Cree School Board

To all Cree Mothers, Happy Mother's Day

Fort George: taken 1902-04

This is the time of year we honour our mothers for the lessons you've taught us and the wisdom you've shared. For your undying love and support. For the worries we've caused you and for the patience you've shown in return. For being there when needed the most, and seeing us through our journey of life.

Grand Chief Ted Moses

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GRAND COUNCIL OF THE CREES (EEYOU ASTCHEE)
GRAND CONSEIL DES CRIS (EEYOU ASTCHEE)

ᐱᔨᔭᐤ ᑕᕿᑭᒪᓕ
CREE REGIONAL AUTHORITY
ADMINISTRATION RÉGIONALE CRIE

LAND RIGHTS, RIGHTS RELATIONS

Jubilee Petition on Aboriginal Land Rights

Dear Prime Minister,

In keeping with the Jubilee theme of Renewal of the Earth, we the undersigned call for a renewed relationship between Aboriginal and non-Aboriginal peoples based on mutual respect, responsibility and sharing.

As part of this ongoing process towards a new relationship, we are seeking justice for Aboriginal peoples.

We join the Royal Commission on Aboriginal Peoples and the United Nations Human Rights Committee in calling on the federal government to act immediately to establish a truly independent commission with the mandate to implement Aboriginal land, treaty and inherent rights.

Name	Address	Signature

For more information, contact the Aboriginal Rights Coalition
613-235-9956 arc@istar.ca http://home.istar.ca/~arc
PLEASE RETURN PETITION BY JUNE 1ST 2001 TO:
JUBILEE INITIATIVE, P.O. BOX 772, STATION F, TORONTO, ON M4Y 2N6
Please tell us which denomination the petition collecting community belongs to.

Note: We have included this petition as *the Nation* feels that both Aboriginal and non-Aboriginal peoples should sign this type of document. Perhaps it will be one more step in the struggle to see the Federal and Provincial Governments honour the Agreements and Treaties they have signed. As a James Bay Crees are aware none of the Agreements have been fully implemented or honoured. We ask that you photocopy this page for your use and collect signatures. The above address is the place to send them.

Moose River's Ancestral Burial Grounds Restoration Project

There is an ancestral native burial ground located north of Cochrane Ontario that went unnoticed for a great number of years. This hidden and forgotten historical sacred site may now be observed thanks to the former residents of Moose River Crossing. William Iserhoff is a former resident of the abandoned native settlement located 44 miles up river from Moosonee on the southern shores of James Bay. He is one of the leading members that has worked diligently since 1994 to protect and restore this important landmark. The Ancestral burial ground itself has been under the shroud of trees and underbrush for many decades. It had been part of a snowmobile trail for some years and damage to the head stones and fencing had ensued. On June 20th, 1994, an expedition took place to examine the site, and it was found that damage done by the snow machines had claimed one headstone, two wooden fences marking graves of two infants. Further investigation led to the evidence of prospectors, apparently unaware of the importance of the soil that they were surveying. This information was sent to Moose River's former residents and the Ministry of Natural Resources, requesting their support in the restoration and preservation of this site. All seemed to be proceeding in a positive manner, until the grounds were visited by elders on May 19th, 1995. While exploring the area, and forming a plan as to how the ancestral burial ground could be rehabilitated and fenced in, a mining claim stake was found on the burial site. A sick dying young bald eagle was also found on the ground. A bit of investigating led to the discovery that the mining claim stake was that of the Porcupine Mining Division. The subject was promptly brought to their attention. Once notified, the Ministry of Natural Resources took action right away to save the ancestral burial ground and the eagle. M.N.R. in Moosonee carried out a site inspection of the burial ground and requested a mining and surface rights withdrawal order from the Ministry of Northern Development and Mines. It was confirmed that the mining claim line ran through the burial ground. As for the eagle, M.N.R. staff in Moosonee examined the bird and found it to be in very poor physical condition although there was no evidence of broken bones, the veterinary clinic at the University of Guelph was contacted and they were interested in trying to rehabilitate the bird. Air Creebec offered to transport the bird free of charge to Timmins. Air Ontario made the same offer for the trip to Toronto, where staff from Guelph were waiting to pick it up. This magnificent bird recovered and was released along the Moose River months later. On January 8th 1996 the 0.7 hectares representing the ancestral burial site became protected from being prospected, staked out, sold, or leased. Plans could now be made to begin restoration at this site, but when the next visit to the area was made, one more obstacle came into play. On May 17th, 1996 the job not only got a little harder, but a little more important. More burial sites were found on nearby Murray Island and they also needed tending to. These were added to the already extensive roster, and plans continued to be made regarding the clean-up of the quickly expanding area. Thankfully for the burial site keepers, the sacred work line got smoother from here on out. In September of 1996 the fencing of the burial site borderlines had been completed and approved by the Elders. Over a year later, in May 1997, work began on the clearing of the trees and forest debris from the area, accomplished with the help of 63 volunteers. By Labour Day weekend the main cross had been erected, and the site was beginning to look like the sacred ground that it was intended to be. Spring clean ups are planned and carried out every year since the project began. By 1995 over 250 individuals have made the pilgrimage back to the land of their ancestral birth and where they grew up. At the closing of the millennium we are proud of our work done at Moose River's ancestral burying grounds. We are hoping the restoration of this ancient native burial will not be the last. We are hoping other lost and forgotten sites will reappear out of the forest. The Moose River burial ground restoration project remains strong in the new millennium. During the first historical clean-up operation in May 2000, 86 former residents returned to continue the sacred clean-up. Plans are underway for a May 2001 clean up Its been decades for some who left Moose River Crossing. For others only a few years have passed since leaving. Whether it be decades or just a few years it seems as of yesterday we were all like little children running, playing and full of laughter, in the land that was once the unchallenged domain of our ancestors. They say absence makes the heart grow fonder and for others absence makes the heart forget. That is to forget the hard times and the deeply scared wounds of Moose River life. We, the First Nations people of Moose River strongly believe that it is good to forgive, but best to forget and move on with our gifted life. It is a good thing for us, working patiently and co-operatively together, cleaning and restoring the ancestral burial ground, and leaving our personal past where it belongs. We realize we are doing this for our people who were born on this land, the people who lived on this land, who sang and laughed on this land, and died on this land, and are now resting in the dust of this land. As long as there are people, such as the people of Moose River Crossing First Nation, this ancestral burial ground will be in good hands, as our fore fathers would want it to be. If we neglect sacred resting grounds of our ancestors, we may face severe consequences upon our First Nations people and our communities, for not abiding to the sacredness. Not only must we respect our fellow man in life, we must continue to do so in death. If we fail to respect the dead then how can one show respect for the living. Many people came together to lend their support, some gave a financial contribu-

Earl and Nancy Danyluk from Wemendji reading the information package and approving the restoration of the grounds

Ontario Northland rail line to Moosonee. The abandoned native village clings to the river's edge, where the O.N.R. line crosses the historic Moose River. It is the longest and most impressive river crossing on this railway system. Tom Danyluk was the husband of Margaret, (nee Iserhoff). Tom worked on this river crossing. After the crossing was completed, Tom decided to stay at Moose River Crossing to monitor any signs of erosion and to monitor ice movement during spring break-ups. Today this major river crossing still stands, having endured the mighty forces of nature. The next clean-up will be May 18,19,20& 21, 2001. If you wish to go be prepared for rough camping conditions and unpredictable weather changes in this remote are, deep in the heart of Muskegowuk land.

tion, others their time and energy. This initiative will also help to bring back a sense of pride and respect for loved-ones who have passed on . It will also be another chance for some who may have forgotten to remember and acknowledge our forefathers. There is a tremendous uplifting of the spirit when one has gone through the process of revisiting and remembrance. This ancestral burial restoration project 2000 is deemed as a major achievement by many of our First Nations people. We are hoping that the restoration of this ancestral burial ground will change the ways First Nation people look at other neglected or unvisited lonely ancestral burial grounds in remote areas. We know that our ancestors will never come to us, but we certainly know that we can go to them. Sister Margaret M. Danyluk was the last to be buried at this ancestral burial ground she is the beloved mother of Earl Danyluk. Earl and his wife Nancy and family are the only family members from northern Quebec who make the long pilgrimage faithfully to Moose River Crossing every spring, to be by his mother's grave side and maintain it. His large teepee set-up dominates the camp ground during the 4th day camping out. On many occasions Earl and his family have prepared delicious traditional feasts for the burial keepers and to honor our ancestors resting at this sacred ancestral burial site. Sister Margaret M. Danyluk died November 1st 1963, she was 48 years old. It was the last burial at this ancestral burial site. Earl and Nancy Danyluk reside in Wemindji Quebec. We do believe the spirit of our ancestors will move throughout this land once this story is out, it will reach many people. You will hear the lonely cries of your ancestors as they call out and guide you to their lonely sacred burial site. You will hear the voice of God calling you back to where you belong, as He did to the people of Moose River Crossing. Make this ancient ritual appointment with Spring time. Share the joy of cleaning up an ancient ancestral burial site with your children. Think of the pleasure your whole family can share together enjoying Moose River's beautiful forest, the open skies, the wildlife and the sense of freedom. Refresh your lungs and your spirit. You'll love it. The Kids will too. Come, for yet another remarkable reunion in the historical setting of Moose River in this fresh new millennium. The experience is priceless. Awaken in legendary wonder and meet the people who call this beautiful land their home. Have you visited your ancestors place of burial? Have your Children? Moose River Crossing is located 142 miles North of Cochrane Ontario on the

If you know of one of your ancestors that may have been buried at Moose River please call us to let us know who the person was and when they passed on, as some of the markers have no name. We would like to remember all those who passed through this area and honour their footsteps.

For more information contact the Ancestral Buiral Clean-up Group at: 1-705-235-5763 ans ask for Litchi. Email: labrador@vianet.ca

Québec

Société de développement
de la Baie James

PUBLIC NOTICE

Inscription in the suppliers' file of the Société de développement de la Baie James (SDBJ) for certain auxiliary services.

Within the framework of her process of call for tender on general invitation, the SDBJ invites the contractors avid to be a part of her suppliers' file to apply for certain auxiliary services.

SDBJ suppliers' file was established for the contracts of auxiliary services which the amount estimated is equal or superior to 50 000 $, but lower than 500 000 $.

These auxiliary services include the following specialities:

- Household maintenance;
- Building renovation;
- Snow and ice removal of roads and airports;
- Snow and ice removal of lands and parking lots;
- Mechanical bush clearing;
- Brushing of gravel/stone and abrasive's sifting;
- Road maintenance;
- Transportation of sodium chloride.

ONLY COMPANIES THAT HAVE A PLACE OF BUSINESS IN THE JAMES BAY TERRITORY AND THAT HAVE OBTAINED THEIR APPLICATION FORM DIRECTLY FROM THE SDBJ WILL BE CONSIDERED.

By business place, the SDBJ means:
"Establishment where the supplier exercises his activities in a permanent way according to the nature of these, clearly identified with his name, accessible to the public during the normal hours of office, grouping together accredited representatives of the supplier and the permanent resources."

Companies interested to present their candidature can get the form at the following address:

110, boul. Matagami
P.O. Box 970
Matagami (Quebec) J0Y 2A0
Tél.: (819) 739-4717, ext. 264

The form can, on inquiry, be sent at any address of E-mail, surface mail or by telefax.

Interested companies should send their candidature by means of a form duly filled and signed in a (1) complete copy, by including a not refundable 50 $ payment (including taxes) by registration, at the above mentionned address at the attention of Mrs Rollande Lauzon, Secretary-General by interim, with the mention " Suppliers' file for auxiliary services ".

For additional information, please contact Mrs Rollande Lauzon, Secretary-General by interim, by phone at (819) 739-4717, extension 263, or by fax at (819) 739-4329.

It is the responsibility of the interested companies to make sure that their application form reaches the office of Secretary-General at the SDBJ before Tuesday June 12, 2001, 16 hours. It is not the responsibility of the SDBJ to collect the documents at the bus station nor can it be held accountable for any late mail delivery.

The SDBJ has the right to accept or reject any application and to request complementary document after the said applications are received.

Rollande Lauzon
Secretary-General by interim

Take One Batteries Included

by Xavier Kataquapit

It's hard for me to believe that my younger brother Joe has grown up so quickly. Recently he showed up in a fancy rental car during a visit to Timmins where he was filing claims that he had prospected up the coast near Attawapiskat this winter. I've never seen him so happy and he had lots of interesting stories about working as a prospector out on the land.

He and several others were camped at their base in the deep wilderness in an area accessible only by helicopter. They lived in large prospector tents with much of the comforts of home. One day, while he was on his own and staking claims in the middle of the frozen forest at 30 below zero, he spotted a small group of caribou. His eyes met theirs and they lingered for a while surprised at finding company in the middle of nowhere. Joe moved towards them on his snowshoes and they let him come close and did not move away until he was only a few feet from them.

With the exploration and mining development happening up the coast it is good to see some of my people taking the opportunity to benefit from these projects. It is important that any work being done on the land on or near our traditional hunting, fishing and trapping lands must include people from the nearby First Nations.

Exploration going on up the coast is bringing new technology to my people. Not long ago Joe called me one night on the telephone. I thought he was calling from home in Attawapiskat. Surprisingly he was on a satellite phone near his base camp in the very remote wilderness near Attawapiskat. This was my first-ever satellite call and I marveled at how clear it was. He filled me in on satellite phone technology and I was happy to hear that the cost of these handy phones has gone down to somewhere between $1,500 to $2,000. It is still expensive to call, at around $2 a minute, but the benefits are great for my people, the James Bay Crees, who spend a lot of time out on the land in extremely remote places. The other thing that surprised me was that the satellite phone technology has evolved to the point where the actual phone is no bigger than a cell phone.

Apparently, all you do is point the phone in the general direction of the satellite, power it up, dial your call and talk to anybody in the world who has a phone. I have no doubt that these battery-powered satellite phones will someday replace the old-fashioned bush radios that most people take with them out on the land. The new satellite phone technology will make trips out on the land a lot safer.

When Joe showed up to visit he had another interesting piece of technology with him. He was excited to introduce me to the wonderful world of the Global Positioning System (GPS). I was amazed at how accurate his little hand-held GPS was. It was able to pinpoint my location on the planet to longitude and latitude and to within a few feet of where I stood. It also had a map of the region which allowed us to see our location on a map at any given time and to plot a course.

As a matter of fact my brother Joe and my youngest brother Paul plotted a course on the GPS and then in a blinding blizzard rode their snowmobiles from Attawapiskat to the family camp on Akamiski Island. All they had to do was keep an eye on the GPS, which directed them and kept them on course as they could see only several feet in front of them. Amazingly, they arrived just a few feet away from the camp.

I imagine that many of our Elders are in awe at this technology and I am happy that the prices are coming down so that First Nation people who live in remote First Nations and travel far out into the land will be able to afford these new products that will make life safer and easier for my people.

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Cree School Board
Commission scolaire Crie

The Council of commissioners,
staff and School Board
would like to wish
a *Happy Mothers Day*
to all mothers of the Cree Nation
and especially to all the
mothers working for
the Cree School Board.

Sarah WILLIAMS BELIEVES

That the knowledge gained by each one of us contributes to the knowledge of the entire community.

She's determined to make a significant contribution and she is off to a great start. Sarah is an academic superstar who will soon enter third year science at the University of Manitoba.

The National Aboriginal Achievement Foundation is proud to help Sarah, and others like her, achieve their goals. Financial assistance is available for business, science and general education studies starting September 2001. To be eligible, you must submit a completed application by June 1.

Call us at 1-800-329-9780. We'll send you an application.

CIBC

PETRO-CANADA

Weyerhaeuser

THE DEADLINE IS JUNE 1

The National Aboriginal Achievement Foundation
70 Yorkville Avenue, Suite 33A, Toronto, Ontario, M5R 1B9
Telephone: 416-926-0775 Fax: 416-926-7554
Website: www.naaf.ca e-mail: naaf@istar.ca

THE NEMASKA FIRST NATION
NEMASKA, QUEBEC
JOY 3B0

TO ALL MOTHER'S EVERYWERE:
THE CHIEF AND COUNCIL OF THE NEMASKA FIRST NATION, WE WANT TO THANK YOU , PRAISE YOU AND WE HONOUR YOU.

Happy Mothers Day

Auberge Kanio-Kashee Lodge
P.O. Box 360
Waskaganish, Quebec
James Bay, JOM 1RO
Tel.: 819•895•2005
Fax: 819•895•2008

The staff and management of

AUBERGE KANIO-KASHEE LODGE

wishes all mom's from the Cree Nation a

Happy Mothers Day

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CLASSIFIEDS

Births

We would like to congratulate our cousin Mary-Jane Wapachee Jr. and her boyfriend Mike Swallow on the birth of their bundle of joy. May the good lord blees you all and take care of your baby boy.from Brenda-Rose and girls (Vlaeriesh, Patricia and Taralynn) Nem,

always love him. Because "He will always be my Daddy". For those of you that are grieving, you will pull through if you believe in yourself and if you ask God to help you, and always remember "Live one day at a time". And never relive from the past. To those that still have wanted to encourage you to honor your father and respect him because life is short and it isn't easy living a life without a father. I want to thank my Mom for her unconditional love and support, Mom I want to say that you were a strong person and you made it, we have all grown up. "Thank you Mom". In loving memory of a beloved father, husband and a friend, late Malick Blacksmith.

A big thanks goes out to Claudine Kanatewat and Allen Matouch from Chisasibi. We appreciate the work you did for Air Creebec while Chio Peter was in the bush. From Air Creebec pilots Ivan Faust and Bryan Scott.

Birthdays

Another year has passed...you've grown up so fast to a beautiful,

intelligent bright child. Happy 6th Birthday Daughter, Valerie Tanya-Rose

on May 27, 2001. We have been blessed to have you in our lives...Your

smiles and laughter light up our lives, and there's no one else we'd rather

spend time with. May you have peace, love, faith, a sense of humor, and an

optimistic attitude. We wish that we could give you everything you could

ever want, But all that we can promise you is joy, happiness and love --

unconditional, complete, and forever. We love with all our hearts: fr,

Mommy (Brenda-Rose), Daddy (Joseph) and your sisters (Patricia and

Tara-Lynnsh) xoxoxoxox-oxo

We would like to wish our mother Madeleine Jolly a Happy 80th birthday (Just

kidding) Happy Birthday and may the good Lord Bless you many more Grand

Children ooops! we mean many more years of happiness, Joy and most of

Love...We love you! From your son Joseph, Brenda-Rose and your grand

daughters Valeriesh, Patricia annd aby Tara-Lynn xxoxo

Happy 20th Birthday to Joshua Bosum on May 22, have fun there. from your friend Lanah.

I would like to take this time to wish Joshua Bosum from Oj a happy 19th Birthday on May 22, may your day gets filled with blessings and joy....and by the way, don't party to much there huh? From nee (Waskaganish)

Happy Birthday to my little sister April Louttit on April 24th 2001. Hey April, don't forget I love you every day. Have a wonderful birthday! With lots of love, your sister Hannah Louttit (Chis)

Happy Birthday to my father Charlie Louttit on May 5th 2001. Dad, I thank you for being there for me and my children. I couldn't replace you for anything (for a million buck I'll think about it...) I love you so much. With love, your daughter Hannah. XOXOXO

Happy Birthday to Jonathan Louttit on May 6th 2001.

NATIONAL ASSOCIATION OF FRIENDSHIP CENTRES • ASSOCIATION NATIONALE DES CENTRES D'AMITIÉ •

EXECUTIVE DIRECTOR

The National Association of Friendship Centres (NAFC) is seeking a highly motivated person familiar with urban Aboriginal issues, at the community, regional, and national levels, to manage its multi-million dollar national association.

Working with a volunteer Executive Committee and Board of Directors, the Executive Director has administrative and financial responsibility for this national Aboriginal organization.

Preference will be given to those Aboriginal candidates with levels of experience and education appropriate to the position.

A remuneration package, commensurate with the senior nature of this position, is offered.

If you are an individual who can rise to the challenges of this position, please forward covering letter and complete, confidential resume by **June 30, 2001 to:**

The Hiring Committee
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Ottawa, ON
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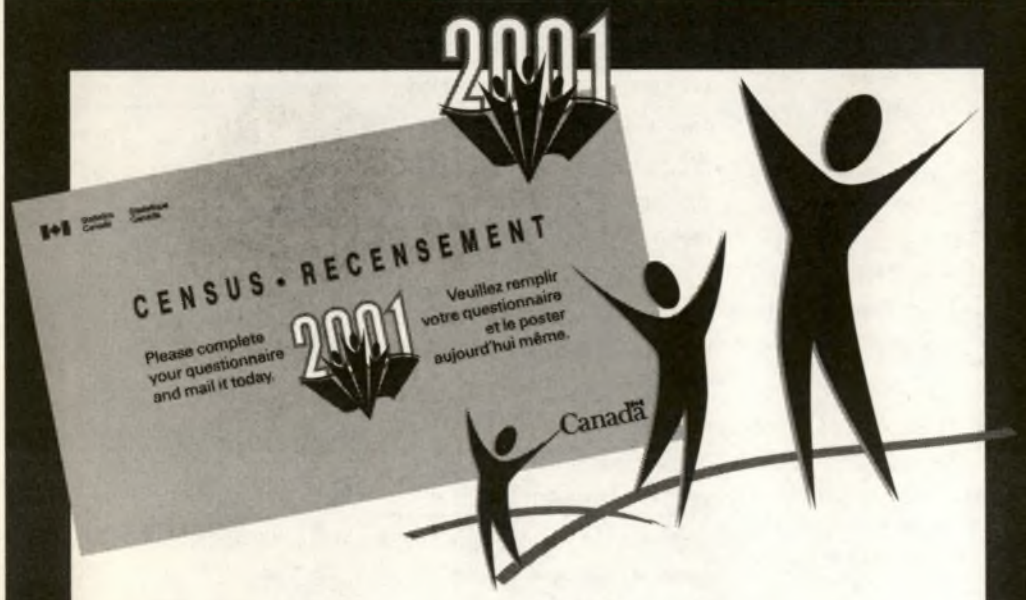
Happy Birhtday Baby Brother. I love you so much. With love, Hannah, Clayton, Nathaniel & Sinclair.

I would like to wish a Happy Birthday to my mom, Mary E. Coonishish on April 25th. I love you so much. From your daughter Shasha.

CENSUS • RECENSEMENT



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It's Not Too Late.

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By law you are required to complete your census form, and by the same law, your personal information is kept confidential.

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www.statcan.ca

1 800 591-2001

Statistics Canada Statistique Canada

Canada

"To my not-so-little sister, Leah who is turning the big 1-8 on June 7th! Happy Birthday and please don't pass out in your eggs.Love your big sis Mandy, Adario and Kids."

" To uncle Benoit who is becoming an old man, Happy 20th Birthday! from Mandy and your bestest friend Adario and kids."

" To our buddy Cody who is turning 7 on June 1st, Happy Birthday and we hope you get new N64 games so we can come over and drive your mom crazy! Your friends, Jared and Phoenix".

I want to wish a Happy Birthday to my uncle Robbie on May 4th and to my aunt Angela on May 5th. Lots of love from Damon.

I want to wish a Happy 4th Birthday to Savannah May Shem on May 31st. Love always Damon.

I want to wish a Happy Birthday to my girl friend Terri-Lynn Napash on May 18th. Love and kisses, Damon.

I would like to wish my daughter Annette "A very Happy Birthday" on May 31st. Love you! Whenever you feel down, all you have to do is "Pray to God and He will answer your prayers. Always remember that we love you, and we're here (me & dad) for you and Angus. Love always Mom E.D.

I would like to wish my husband Basil "A Happy Birthday (May 9th). Thanks for the love & care you given me & the kids & our grand children. I love you very much even though you don't hear me say it. Don't forget it. Love E. Diamond. Pikogan

We would like to wish a Happy Birthday to Eleanor Gull on May 3rd 2001. Hope you enjoy your day. P.S.: We are so happy to have you back home. Love always from your parents (Sandra & Teddy Happyjack).

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